Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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MISCELLANY.

INFLUENCE OF PREACHING.

The following remarks on the value of *Preaching* as a means of spreading the influence of religion, are from the Rev Mr Ware's sermon, at the ordination of Rev Mr Furness of Philadelphia. The extract follows that we gave last week on the influence of Public Worship.

"Intimately connected with public worship, so that indeed we can hardly separate it even in thought, is the next means which I shall mention of spreading the influence of religion,—namely, Preaching. This is the great, divinely appointed instrument of truth and salvation. It pleases God, by the foolishness of preaching, to save them who believe. Without this, public worship, as may easily be observed, would lose its chief efficacy as a moral means, and the Bible would soon cease to be the most common and powerful of books.

"We cannot but admire the wisdom which made this happy provision for the perpetuity of religious knowledge. Simple and efficacious as it is, the Founder of christianity appears to have been the first to discern in it that moral power, which should move and control the world Other religious teachers and reformers had instructed orally, but it was in schools and groves, a select number, and for a limited time.—Jesus was the teacher of man. He addressed himself to the multitude. He adapted himself to every condition and character. He spoke as the reformer, the leader, the friend, of the human race; and his "gracious words" went forth throughout the whole mass of society, and changed the moral complexion of the world. His miracles indeed gave authority to his doctrine; but is was his doctrine which wrought the change. His supernatural powers converted men to the faith that he was from God; but it was his preaching which converted them from sin.—And in that effect of his preaching, we perceive as distinctly the agency of God, as in his raising the dead to life. That his command should call Lazarus from the tomb, and that preaching should reform the religions of the civilized world, are equally striking demonstrations of the presence and power of God; for they are alike vast effects from apparently inadequate causes. A poor and uninstructed peasant, by labouring for three years, in the most despised corner of the most despised nation on earth, whose whole territory is but a speck on the map of the world—laid the foundation of a work which was to survive the changes of empire, and the ruins of the philosophies and religions of man. And this, without seeming to make provision by any means adequate to such an effect. Other teachers have committed their wisdom to writing, lest, being entrusted to words, which are but breath, it should be dispersed and lost. But Jesus confided in the divine energy of his doctrine; and, with an unconcern truly sublime, cast it abroad to make its own way and perpetuate its own existence—sufficient proof that he knew it to be from God. So it has proved. Human instructors and reformers have elaborately wrought out their systems; have sometimes clothed them in eloquence which seemed little less than inspiration, and promised perpetual continuance to their influence over man. Yet how small and short has that influence proved! How have their sects disappeared; and by how very few are their works even read, though still accounted among the perfect productions of the human mind!—While Jesus, uninstructed in human philosophy, with no attainments in the elegant learning of the world, teaching but for three years, and putting not a syllable upon record—has yet made his instructions as familliar to the nations as their own native tongues—has bestowed on the humblest of his followers a wisdom superior to that of the Grecian masters themselves—nay, has affected the whole mass, both of sentiment and character, throughout the whole, as those great and laborious and long lived men were able to affect only a few familiar friends within the privileged sphere of their own personal influence.

"By what means was this done? It was through the institution of preaching. He sent forth his followers to do as he had done,—to spread and transmit his religion by personal intercourse with men—to talk with them of God and their souls as a man talks with his friend—to come near to their understandings and hearts by address in familiar speech, by thrilling tones of voice, by earnest gesture, by the appealing eye and the eloquent countenance—by that living and breathing instrument of communication which God has made, as much more powerful than the dumb register of written words, as the creation of God is higher than the invention of man.

"They thus went abroad, miracles attesting their commission, but with no learning or accomplishments beyond what their Master had given them, with the simple but sincere and pathetic history of his life and teaching; and the temples of false religion, the altars of pagan idolatry, the immoralities of heathen superstition vanished before them, and the holy church rose upon their ruins. By the same means it has been perpetuated from age to age. And the efficiency of this instrument has in no way been more distinctly manifested, than in the fact, that the religion itself has varied and changed with the character and fidelity of its teachers, has risen and declined with their rise and fall, and has from no cause suffered so much as from those who rose to power and exercised dominion, but would not impart instruction; became bishops and popes, but would not preach; and has been recovered by those who have devoted themselves with zeal to the persevering preaching of the word. The press indeed aided and established the Reformation; but it was the preachers of the Reformation who animated and instructed the press; and if these living oracles should become dumb, even the omnipotence of the press would not be able to withstand the rapid and sad decline of religious knowledge, and its moral influence."

MR ROGERS' SERMON.

In our last we made an allusion to the sermon of Rev. Mr Rogers of Bernardston, at the Dedication of the new church in that town. Having received a copy of the sermon, we avail ourselves of the opportunity of furnishing our readers some extracts from it.

After speaking of the duties of charity, and christian courtesy amongst all who acknowledge "one Lord," and one rule of faith, he proceeds to say:—

Let it not however for a moment be supposed, that every thing is to be yielded, that Christians within a convenient distance may worship and hold communion together.

The use of reason in religion is not to be relinquished. It must be employed concerning the evidences and contents of divine revelation. Not that we are to dictate to the "only wise God," what proofs shall accompany the communications of his will; or we shall feel ourselves at liberty to deny, that he has spoken. With reasonable evidence every reasonable man will be satisfied. Such evidence we have, that the scriptures are "not the word of man, but in truth the word of God." The understanding must also be used to ascertain the meaning of God's word. Otherwise we are liable to receive, as divine truth, the popish doctrine of the *real presence* and other kindred absurdities. The inspired penmen call upon us to "judge of ourselves what is right." They do not require us to believe propositions, we do not understand; propositions, concerning which we have no distinct and definite ideas. To require assent to a supposed truth, couched in language, diverted from its ordinary acceptation; what is it but to require us to assent to something, conveyed to us in an "unknown tongue?" Our assent is required to things above reason. "Who can find out God; who can find out the Almighty to perfection?" But we can form some ideas of his power and other natural attributes, of his goodness and other moral perfections. To require the admission of truths, we cannot fully comprehend, is perfectly reasonable; to require us to admit for truth that, of which we have no conception, or which is obviously contradictory, is perfectly absurd. We must examine, compare spiritual things with spiritual, that we may "understand" what we read. It is not to be denied, at some periods and by some, arrogating to themselves infallibility, and the right of dictation to others, the motto has been, "the more ignorance, the more peace." But the night of papal darkness is passing away.

Another thing, not to be given up is our christian liberty, the right to hold and maintain our own opinions. Doing this with a proper spirit, if offences come, they will not be chargeable on us, but on him, through whom they come.

And why may not the use of reason and the liberty, with which Christ makes his people free, be defended, and still his friends worship together, and have fellowship one with another? What can *hinder?*

Those to whom the apostle wrote, were not "like-minded," had not that tender interest in each other's improvement, they ought to have had. They were deficient in the heavenly grace of charity, else they had lived together in peace, and been ready for each other to expose their own lives.

If division and contention naturally follow, where there is great want of interest and affection; how much more, where there is positive hatred. In such cases, it is not to be expected, that the real cause of separation and exclusion will be assigned. No one is willing to think, much less to have others know, that he is pushed and goaded forward in the way of briars and thorns by the demon of malevolence. No. "Come," saith he, "Come and see my zeal for the LORD." But what saith the word of the Lord to such as tremble at his word? "Your brethren, that hated you, that cast you out for my name's sake, said, Let the Lord be glorified. But he shall appear to your joy, and they shall be ashamed."

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Happy for communities, could all impediments to unanimity in things of common concern be removed; happy for the churches, could the walls, which obstruct free communion between Christians, be demolished.

Can it be made a question, whether it be the *duty* of all who profess to be followers of the Lamb of God, and contradict not that profession by an unrighteous and unholy life, to "receive one another," as heirs of the same glorious hope?

The evidence is abundant, that this is both the duty and the interest of Christians.

Such a course is in accordance with the instructions, the example, and the prayers of our Lord. How importunate his addresses to God, that his disciples "all might be one, as he and the Father are one;" one in affection and cooperation. How cordial his own intercourse and communion with them, though their conceptions of the design of his coming, and of the nature of his kingdom, were so inadequate and erroneous. And how frequently, and to the last, did he exhort and charge them, to "love one another, as he had loved them." Our Lord had fellowship also with the Jewish church, however degenerate the rulers of that church had become. And he enjoined it on his hearers to acknowledge the validity of their administrations; and practise what they inculcated, in unison with the oracles of God.

Different sentiments may proceed from the same commendable principle, reverence for the authority and regard for the supposed will of the Great Head of the church. This, we are assured, was the case with the Jewish and Gentile believers with respect to meats and days. With such views and feelings, did not Christ receive them? And if he received them, were they not bound to receive one another?

"Let every man be fully persuaded in his own mind." So said the apostle. Every one must understand for himself, believe for himself, and be satisfied of the lawfulness and expediency of what he does, or forbears doing. "Why is my liberty judged of another man's conscience?"

Will it be said, those were trifling matters, about which the disciples in Rome differed? True, in themselves they were; but not to those, who supposed the will of Christ concerned. To the Christian, disobedience to his Master is never a trifling matter. Whether the point in dispute be supposed to have a reference to the least or the greatest of our Lod's commands, the principle is the same; and the candor, the condescension, and charity of the brethren must be the same.

And I would ask those, conversant with the history of the church from the earliest period to the present day, if the points, which have divided and distracted Christians, have not, for the most part been, as the "mint, anise, and cummin," compared with the weightier matters of the law;" or as the quantity of water, necessary to the validity of baptism, contrasted with the "righteousness, peace, and joy in the holy spirit?" And possibly "the thing, that has been, is now." If passion and pride of opinion give the chief importance to any question, that gender strifes; there, more is lost from the cause of charity, than is gained to the cause of truth.

Christians should receive one another, for they are all brethren and fellow servants. The remonstrance and remarks of the apostle on this point are peculiarly solemn and of great weight. "Who art thou, that judgest another man's servant? To his own Master he standeth or falleth. Christ is Lord. Why dost thou judge thy brother? Why set at nought thy brother? for we shall all stand before the judgment seat of Christ. Let us not therefore judge one another any more." What a loud and affecting call to desist from rashly condemning those, over whose judgment and conscience we have no rightful jurisdiction; and to turn our eyes within, search, know, condemn, and put away, what is offensive and injurious in our own spirit and manner of life.

At whose table do we meet, when we profess to commemorate the death of the Saviour? Is it ours, or the Lord's? If the Lord's, who are we, that we should say to any, whom he has invited to draw near, and is thus addressing, "Eat, O friends; drink, O beloved;" who are we, that we should say to such, 'come not near, stand off. O ye profane!' To search the heart is the prerogative of the only Lord and Master of Christians. He has not delegated this power to us, nor to our brethren. If there be a good profession and a good life externally, and an evil heart within, the Lord will expose it at the judgment of the great day. "Judge nothing before the time."

Whence the excessive fears of any, lest they should come in contact at the table of the Lord with some, who may not be his at heart? Why distrust the rules, himself has given, to govern his household in relation to admissions to his family and table? And what more does he authorize any to require, than a profession of repentance; of faith in him, as the Son of God; and of a desire and resolution to submit to his discipline and laws? Shall we attempt to be more explicit than Christ? *add* to his words? If, in any particular instance, the meaning of our Lord or his inspired apostles, be not so clearly conveyed in our version of the scriptures, as it is capable of being; endeavor to do justice to the original, improve the translation. And let the learned avail themselves of all means that offer, to ascertain what is the faith once delivered to the saints;" and to elucidate the truth. But let not the "learned," nor the "unlearned," attempt to make their opinions the standard for their brethren. This were an imposition, to which their brethren are not obliged, are not at liberty to submit. "One is your Master, even Christ." Let all *his* acknowledge his authority, "that there be no divisions" among them.

SLAVERY.

A pamphlet was published in London, in 1824, entitled, "Immediate, not gradual, abolition of Slavery, in the West Indies?"

How far the general reasonings of this work are adapted to render plausible the plan of the immediate emancipation of slaves, we are unable to say, for we have not perused it. The following extracts from the work, (which we take from the "BEREAN," a valuable semi-monthly periodical, published at Wilmington, Delaware,) will show the excellent spirit of the writer, and must convince the candid, that however impolitic and impracticable an immediate abolition of Slavery may be, at least something ought to be done to meliorate the condition of the Slaves; that the cause of *humanity* demands of the British public, that amongst their widely-extended charities, and many monuments of beneficence, to the stranger and the oppressed, they do not overlook the oppressed of their own subjects, or allow the insolence and cruelty of the rich and the strong, to triumph over the weakness, the violated rights and murdered happiness of the obscure and defenceless African.

These remarks we consider applicable, not peculiarly to the British public, but in a greater or less degree to all Governments under which Slavery is admitted.

The first extract we give is in allusion to the sentences passed on the insurgents of Demerara and Kingston.

Some had been hung; others had received corporeal punishment—to what extent—let those that have ears to hear, and hearts to feel, deeply ponder.—Some had received, and others were yet to receive—*one thousand lashes—and were condemned to be worked in chains during the residue of their lives!!* The horrid work has probably, by this time, been completed; human interposition, therefore, with respect to these individual victims of WEST INDIAN JUSTICE, will now be of no avail.

But shall such sentences as these, be suffered to pass the ordeal of public opinion? Shall they be established as precedents of future judgments, on future insurgents? Forbid it, every feeling of humanity, in *every bosom.* Let every principle of virtue, which distinguishes the human from the brute creation; the professors of the benignant, compassionate religion of Christ, from the savage and blood thirsty worshippers of Moloch—raise one united, determined, and solemn protest, against the repetition of these barbarities, which blaspheme the sacred name of justice, and seem to imprecate Almighty vengeance. Will the inhabitants of this benevolent, this *Christian* country, *now* want a stimulant to rouse their best exertions,—to nerve their resolutions against all participation with these human bloodhounds? Will the British public *now* want 'a spirit stirring incentive,' to prohibit and interdict, henceforth and forever, the *merchandize* of slavery? Let the produce of slave labor henceforth and forever, be regarded as the "*accursed thing*," and refused admission into our houses; or let us renounce our Christian profession, and disgrace it no longer by a selfish, cold-hearted indifference, which under such circumstances would be reproachful to savages.

"What was the offence which brought down this frightful vengeance on the heads of these devoted victims? What horrible crime could have instigated man to sentence his fellow man, to a punishment so tremendous? to doom his brother to undergo the protracted torture of a *thousand lashes,*—to have his quivering flesh mangled, and torn from his living body? And to labor, through life, under the galling and ignominious weight of chains? It was insurrection. But in what cause did they become insurgents? Was it not in that cause, which of all others. can best *excuse,* if it cannot *justify* insurrection? Was it not in the cause of self-defence from the most degrading, intolerant oppressions?

"But what was the *immediate* occasion of this insurrection? What goaded these poor wretches on to brave the dreadful hazards of rebellion? One of them now hanging in chains in Demerara, was sold and separated from his wife and family of ten children, after a marriage of eighteen years—*and thereby made a rebel.* Another was a slave of no common intellect, whose wife, the object of his warmest affections, was torn from his bosom, and forced to become the mistress of an overseer. His domestic happiness thus destroyed forever, he became (how could it have been otherwise?) disaffected and desperate. Such provocations, added to their common and every day wrongs, seem beyond human endurance, and might instigate the 'very stones to mutiny.'

"How preposterously partial and inconsistent are we, in the extention of our sympathy, our approbation, and our assistance towards the oppressed and miserable! We *extol* the resistence of the *Greeks;* we deem it heroic and meritorious. We deem it an act of virtue—of *Christian charity*—to supply *them* with *arms* and *ammunition,* to enable them to *persist in insurrection.* Possibly, in the largest list of munificent subscribers to these *Greek* insurgents, the names of some noble lords and honorable gentlemen may be found—who sanction and approve the visitation of *West Indian slave insurgents* with the *Gibbet,* and the infliction of *one thousand lashes!!!*

"But let us whose moral perceptions are not blinded by interest or prejudice—whose charity is unwarped by partiality or hypocrasy—let *us* pursue a more rational and consistent course. Let us not overlook our own urgent duties, in the pursuit of such as are less imperative. Let us *first—mind our own business* —'pluck the beam out of our own eye.' Let us *first* extend the helping hand, to those who have the *first* claim to our assistance. Let us *first* liberate our *own* slaves, which we may do without furnishing them with *arms and ammunition. Then* we shall have *clear hands;* and the Divine blessing may *then* be expected to crown our exertions for the redemption of other *captives.*"

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As a means of abolishing the Slavery of the British West Indies, this writer recommends an entire abstinence from the use of West India sugars, as a means of destroying the manufacture of the article; and on the principle that it will be no object to retain the Africans in servitude, when the principal object of their labour is defeated. The circumstance that a duty of two million pounds sterling is paid yearly on *East* India sugar, to keep up the price of the *West* India, and to make it an object to cultivate it, renders the argument in some degree plausibe. The following are the words of the writer.

"That abstinence from West-India sugar alone, would sign the death warrant of West-Indian slavery, is morally certain. The gratuity of two millions sterling, annually, is acknowledged by the planters, to be inefficient to bolster up their tottering system, and they scruple not to declare to Parliament, that they must be ruined, if the protecting duties against East-India competition, be not augmented.

"Think, but for a moment, at what a trifling sacrifice, the redemption *of eight hundred thousand of our fellow creatures from the lowest condition of degradation and misery, may be accomplished.* Abstinence from *one single article of* LUXURY, *would annihilate West Indian slavery!!* But *abstinence* it cannot be called—we only need substitute *East* India for *West* India sugar,—and the British atmosphere would be purified at once, from the poisonous infection of slavery.—The antidote of this deadly bane; for which we have been, for so many years, in laborious but unsuccessful search, is most simple and obvious,—too simple and obvious it would seem, to have been regarded. Like Naaman, of old, who expected to be cured of his leprosy, by some grand and astonishing evolution, and disdained to wash, as he was directed, in the obscure waters of Jordan; we look for the abolition of British slavery, not to the simple and obvious means of its accomplishment, which lie within our own power, but through the slow and solemn process of Parliamentary discussion. Through the 'pomp and circumstances' of legislative enactment; most absurdly remonstrating and petitioning *against* that system of enormous wickedness, which we *voluntarily* tax ourselves to the annual amount of two millions sterling, to *support!!*"

CHRISTIAN REGISTER.

BOSTON, SATURDAY, FERUARY 26.

HARVARD COLLEGE.

In the Register of Jan. 22 we inserted a short article, on the news page, relating to the late discussions on the election of the "Fellows" of Harvard College. The article was extracted from another paper, and appeared, contrary to our intention, without any credit. It was, of course, fair to look upon it as an original editorial article. It was intended, however, to be inserted only as an article of intelligence, as containing a brief outline of what the *Memorialists* contended for as their right, and not as expressive of our own opinion on the subject. From the little attention we had given to the subject, we did not feel ourselves qualified to give an opinion, nor do we now.

We cannot but express our regret, that the article in question was inserted in so loose a manner as to leave us liable to the imputation of an implied, if not an expressed and direct censure on the Corporation. This was most distant from our thoughts,—as, first, we had formed no opinion on the subject,—secondly, we had not the vanity to suppose our opinion worth much when formed.

We intend giving next week, if circumstances permit, a brief, and, as far as we are able, an impartial statement of the case.

Vaccination. The prevalence of a faith in the efficacy of Vaccination, has been much slower than might have been expected from the many convincing and incontestible proofs which exist of its preventive influence. We know not what objection there can be to Legislative provisions on the subject. Some of the governments of Europe have laws by which it is provided that no child shall be admitted into the public schools, who has not been vaccinated.

Might not some law be passed by *our* state authorities by which the same valuable purpose might be effected, without infringing any rights of the citizen.

We are led to think more of this subject, at this time, from learniug the fact that a family of this city has just been removed to one of the islands, on account of small pox.

In a communication published by M. Casper, he gives some curious details relative to vaccination, in which he shows its influence on the mortality of Berlin (Prussia.)

We extract the following statements:—

1. The small pox formerly carried off from the 12th to the 10th of the population.
2. Formerly at Berlin, one out of twelve children born, died of the small pox, now the deaths from the same cause are one in 116.
3. The diseases of children are more common than before the introduction of vaccination, because the number of infants that survive is more considerable.
4. These diseases formerly destroyed 39 children out of a hundred; now only 34 in the hundred die of these diseases, so that in the whole 51 children in one hundred died formerly, and at present only 43.
5. Generally speaking, one inhabitant in twenty-eight used to die annually; now there is only one death in thirty-four.

Deaf and Dumb A committee of the Massachusetts Legislature was appointed in June last, to confer with the Directors of the Asylum for the Deaf and Dumb at Hartford, and ascertain on what terms pupils might be received there from this state, and what opportunities of mechanical employment are provided. The committee report that they have learnt from the directors the following facts:

The institution commenced its operations in April 1817. It has since that time received 128 pupils.—One half of this number were from the state of Massachusetts. The permanent funds of the institution consist of the avails of 23,040 acres of land, voted to the Asylum by Congress in 1819. The whole amount of funds is estimated at $215,519,52.

As other institutions of the kind are established at the West, it is expected that but few except the deaf and dumb of New-England, will be sent to Hartford. From the best information that can be obtained, it is believed that the whole number of persons of this description in the New-England States is about 800. The annual increase of the deaf and dumb is supposed to be about thirty a year, in New-England.

Various mechanical trades are established at the institution at Hartford, and the boys unless otherwise directed by their friends are employed five hours each day, at some one of them.

The present price of board at the institution is *one dollar and seventy-five cents* per week.

The most profitable age for the instruction of pupils is found to be from *fourteen to twenty-five*.

English Baptist Mission. The London Baptist Magazine for Dec. contains some extracts from a letter lately received from the Baptist Missionaries at Bencoolen. The extract relates principally to the native schools. It is stated that the schools are florishing, and that the opposition of the natives to them is diminishing. The rumber now attending the school is about *one hundred and fifty*. The boys are taught to read write and spell. They are also taught the first principles of arithmetic. A school house is now building which will contain two hundred and fifty boys.

State Fast. His Honor the Lieut. Governor, with the advice of the Council has appointed Thursday the 7th day of April next, to be observed as a day of Fasting, Humiliation and Prayer in this state. The same day has been appointed by his Excellency, Gov. Parris, of Maine, as a day of Public Fasting in that state.

Original Communications.

FOR THE CHRISTIAN REGISTER.

REVIVALS, No. 4.

Mr Reed—Under a conviction that the religious awakenings of the present day are not generally well understood by Liberal Christians, I am constrained again to address you. The doubts of your correspondent Lucas are common to many of your readers; and, by considering each objection in the order he has expressed it, I shall be able to throw new light upon the subject; and, possibly, to remove some of the doubts which hang over it.

His next objection to be considered is: their tendency "to nourish spritual pride, and a censorious, dogmatical, and uncharitable temper." This is a difficult objection. May the spirit of our heavenly Father guide me in the explanation.

However well founded this objection may be upon the character of many among whom, in this part of our country, revivals are chiefly found; it is not justly chargable on revivals. Here divisions are increased. An exclusive spirit is fomented. Charity fails. Condemnation and reproach are publicly given and publicly received. Why should I enumerate? It is painful to repeat the disgraces of the Church; it is painful indeed to regard the amazing errors of our brethren. But these faults are no more to be charged to the account of revivals, than the poison of the ivy is to be imputed to the soil that grows it, or to the oak that bears it.

A revival is a moral field, fertile beyond all comparison. It is not owned exclusively by any one sect, but in whatever part of the field any sect is found, there are also found the pecularities of that sect.—These peculiarities are sometimes weeds, sometimes poison ivy, sometimes harmless, and sometimes very useful herbs and plants. The field is always the same—most fertile. In New England it has been chiefly, but not wholly, cultivated by Calvinists; and their peculiarities are consequently most discoverable in the growth of the field.

I heed not the peculiarities of any sect, neither do I despise them. They are to be regarded as the slight deviations of a brother; for the different christian sects are brethren. Their deviation should not be rendered important by the fault of our temper or unbridled tongue; for these are they that divide brethren.

Religious awakenings are independent of all sectarian opinions and of any tendency to nourish spiritual pride, and a censorious disposition. They are hostile to this character.

1. That they are independent of such a tendency, is fully proved by their existence in societies free from the charge of an uncharitable temper. Leaving Congregational and Presbyterian churches out of the account, we have a vast and increasing body of Christians among us, of the most zealous and liberal disposition; in their writings, and from the pulpit, openly opposed to the distinguishing doctrines of John Calvin, and yet their existence began with religious excitements, and under the divine blessing, they depend on them for their prosperity and support.

The Methodists are spread over the Middle, Western, and Southern states. Kind Providence has raised up this sect, as if for the accommodation of the spiritual wants of a large population thinly scattered over the face of the earth. Such is the state of the population in the Southern and Western districts of the United States where settled clergymen find it most difficult to collect a congregation and their own necessary support; except in the large towns. But the itinerant Methodist goes the round of his annually appointed district, braving the storm, fording the numerous streams, often swollen high with rains; and daily encountering the innumerable inconveniencies of a country not long since abandoned by savages, to meet the assembled followers of Christ, now here and now there, according to appointment. His people, that are his people only for one year, are poor; to some of us, their habitations would appear comfortlesss, and their table barely spread; but they abound in generous feelings. The preacher's only support is one hundred dollars per annum, from the fund, and his own engagedness in extending the influence of gospel truth.—This engagedness is the true spirit of a revival, and in revivals their churches are most frequent, and by revivals their churches are most refreshed.

The Methodists of our country fight against the peculiarities of Calvinism, and have been freely charged with being too liberal and loose. I mention these circumstances neither to approve nor to condemn; but merely to assure the reader, that revivals are independent of sectarian opinions. They are quite as universal among Arminian Methodists, as among Congregational and Presbyterian Calvinists.

There is also a sect of some importance from their zeal and numbers, who call themselves "Christians" and are called "Free will Baptists." The members of this sect are, I believe, for the most part Unitarians; depend chiefly, like the Methodists, on religious awakenings for their support and increase; and are increasing where I have known them.

Our Heavenly Father has endowed us with *feelings* as well as reason. If these sects address the feelings too much, there may be others who in their attention to reason seem to forget that men have any other faculty by which to be influenced, and operated upon. One of our own most distinguished preachers has well observed, "Men will prefer even a fanaticism which is in earnest, to a pretended rationality, which leaves untouched all the great springs of the soul, which never lays a quickning hand on our love and veneration, our awe and fear, our hope and joy."

2. Religious awakenings are hostile to spiritual pride, and to a censorious and uncharitable temper.

From the view of revivals already presented, this proposition must of necessity be true: and so my observation has found it. The awakening begins in each mind with alarm on account of sin. This alarm works humility. Deliverance from this alarm comes successfully only by that Faith in Jesus Christ, which is the gift of God. The receipt of this Faith, delivering the awakened soul from the terrours of everlasting death, excites feelings of the most extatic joy. To be proud of the gift, and to censure those to whom God has not presented it, is too awful to happen often.

That revivals are hostile to an uncharitable temper, will very naturally appear, when we consider that they depend not on creeds, or a set of opinions, but on excited feelings, for their being and support. Whoever *feels* a horror of sin, and a strong desire to escape from it; whoever feels his deplorable situation as the servant of sin, and heartily loves the Lord Jesus Christ, that makes him free; whoever looks to Jesus, and feels a lively hope of being reconciled to God through him, the same will find himself to be a brother, both to the awakened and to those who rejoice in hope. Think what he may, upon speculation and controverted points of doctrine, if he bring these sacrifices to the altar of a revival, he will most certainly be accepted, will be an acceptable companion and a happy man, The spirit of a revival may be and probably is sometimes, perverted; but naturally it asks not "what think you of this, of that, and of another disputed opinion? But are you moved by the fear of sin? Are you excited by the love of God? Does your breast yearn with love to those who follow after Christ? If the answer be "yes," you shall find yourself both acceptable and delighted in a revival; for a revival is a matter of *feeling* and not of *opinion*.

APOLLOS.

FOR THE CHRISTIAN REGISTER.

Mr Reed....A subject grossly neglected by all classes of men is the cultivation of what may be termed *Christian manners*. Manner is equivalent to speech, inasmuch as it is generally the result, agent, representative of thought. Is it not then to be refined and cultivated on the same grounds, that language is? As language, is strengthened and improved in proportion to the growth of deep and philosophical thinking, so Manner may, and ought to be commensurate with the growth of the moral man.

The reciprocal action between morals and manners is strong, and admits of being exerted to an indefinite extent. Once settle the habit of showing civility and an humane concern for all, without distinction of persons, and you have set up a power in your mind, which will ever be pulling down high thoughts, and moulding what is harsh and repulsive into the grateful accents of generous and lively philanthropy.

"When passions hot,
When rage or envy doth my bosom wound;
Or wild designs—a fair deceiving train—
Wreathed in their flowery fetters me enslave;
Or keen misfortune's arrowy tempests roll
Fall on my naked head—O, then, again
May the true Christian's mien, soothing, yet grave,
Arise like slumbering music on my soul."

This habit is founded in *nature*, which prompts us to mutual sympathy, and the mildest ways of expressing it; which, while it rejects the false gloss of fashion, and the silver veil of deceit, asks for manliness and kindness in our intercourse with men. All the manners, which promote the harmony and peace of society are not forms of human device—many of them are to be ranked among the original endowments the Father of all has bestowed for our social happiness. The savage, as well as the philosopher, can descern the smiles of regard, or the contortions of contempt, or the loose air of indifference.

This habit is founded on *Christian principles*. It does make the semblance of good will a snare. It does not open the arms of a friend with the intent to make an enemy captive. It flows from the united efforts of the highest powers of the understanding, and the best feelings of the heart.

It is recommended and enforced by the example of our Saviour. His manner, though carrying with it authority, was uniformly gentle and insinuating. It had none of that austerity, which takes half from every gift, and repels with the very hand of mercy it extends.

It is approved by *experience*, for that shows it to be of vast importance to all, whether strangers or associates—friends or enemies. It attracts new interest to genius, gives greater influence to the magistrate and the statesman. It especially gives the minister of Christ new power and a stronger hold on the affections of his people. Why then should ministers be so often, and justly too, charged with *severity* of manner—with a cold, heartless, offensive *reserve*?—Why, also, when they are preaching up love to all, do they not oftener inculcate, both by precept and example, the *manner*, in which that love should be expressed?

This would certainly furnish a subject for a very valuable course of sermons. The consideration of it would show popularity and display not to be the great, the proper aim of civility—would point out the qualities necessary to form the true gentleman and Christian. It would prove that Christian manners (in the sense in which I have taken the phrase) are to be cultivated by all, as means of purifying the moral atmosphere; of promoting good will, and cordial sympathy; of "breaking down the partition walls," that human pride has raised between the high and low,—the weak and mighty; and spreading pure and undefiled religion throughout the world.

PHILANTHROPIST.

FOR THE CHRISTIAN REGISTER.

On the death of W. D. H. infant son of Rev. R. M. H.

Sweet babe, wouldst thou have lingered here,
In this, our world of pain and sorrow?
Of smiling hope thou hadst no fear,
Which cheats us all with bright to-morrow.

Thy days were few, and gay and bright,
Fond parent's smiles thy life adorning;
No clouds of grief, but sweet delight
Shed brightness on thy happy morning.

No canker'd grief, nor anxious care,
O'ercast thy brow, thy life consuming,
No withering blight of prospects fair,
Or cheating hopes of fairer seeming.

Then hush fond parents, weep no more
For that sweet babe so shortly given,
But wisely, that Great Cause adore,
Which took the cherub soon to heaven.

Bridgewater, Feb. 13.

"Let there be Light."

Omnipotent was erst the word,
Almighty power without control.
When darkness reign'd and earth was void,
And shapeless chaos rul'd the whole,
That spoke—and strait at the command,
("Let there be light")—to disobey,
Or even leave one trace behind,
Darkness dar'd not, but fled away.
"Let there be light!" Sublime command,
Which unknown ages ne'er had heard;
And chaos trembled on his throne,
And raging, heard the awful word.
"Twas Light!" The glowing light appear'd,
Educing the effulgent day;
Bespoke the glories of the Lord,
Whose glory beam'd in every ray.

L. W.

MASSACHUSTETS LEGISLATURE.

IN SENATE.

Wednesday, Feb. 16. A committee was appointed to inquire, if any, what alterations were necessary in the act establishing the "law of the Road."

A resolve was passed authorizing the appointment of commissioners to run the boundary line between this state and N. Hampshire.

The committee on public lands, reported several resolutions relating to the depredations committed on public lands, held by this state and Maine in the latter state, which were accepted by both Houses.

The committee on the subject of the support and education of the Deaf and Dumb persons at the Asylum in Hartford, reported sundry resolutions making provision and appropriation for their support and education, for five years, which were accepted in both Houses.

The following bills passed to benacted:—

A bill, to incorporate the Theatrical Benevolent Fund; the Ashby School and Charitable Fund; the Second Baptist Society in Boston; the Salem Laboratory, additional; the Trinitarian Congregational Society in Taunton; to remit the tax on the sale of pews in the Twelfth Congregational Church in Boston; and the Gore Turnpike Corporation,

The bill to incorporate the South Boston Free-bridge company was discussed at some length, and was finally referred to a select committee.

Resolves, declaring it to be inexpedient to propose Amendments to the constitution for equallizing the representation in the Senate; for paying the members of the House out of the public treasury; and respecting oaths and affirmations, were accepted in both Houses.

Thursday, Feb. 17. The petition for a turnpike from the Boston Mill Dam to Holliston, was referred to the committee on turnpikes.

The bill for the South Boston Bridge was reported, and after some discussion, was amended, and again referred to a committee.

Friday, Feb. 18 The committee on the petition of a part of the inhabitants of Charlestown, praying to be incorporated as a new town, reported that the petitioners have leave to withdraw, which was accepted.

A bill to provide for the payment, by the state, for its use of the House of Correction in Worcester, passed to be engrossed.

Saturday, Feb. 19. The committee on the subject of a recess, reported that the Legislature will have so far acted on the business before them that they may have a recess after Thursday next, which was accepted.

The committee appointed upon the subject of the South Boston Bridge reported, the bill in its new form giving authority to the city government to erect the bridge instead of the petitioners, which passed to be engrossed 24 to 1 and sent down for concurrence.

Bills passed to be engrossed—to discontinue part of the Cambridge and Concord Turnpike road.

—— in addition to the act incorporating the proprietors of the New England Marine Insurance Company.

—— in addition to the act regulating the laws of the road.

——in addition to the act incorporating the Massachusetts Fire and Marine Insurance Company.

—— to incorporate the Ministerial Fund in Boxford.

—— in relation the Alewive Fishery, near Harwich.

—— in addition to the act entitled an act directing the proceedings for the speedy removal of nuisances, and to extend the same to the county of Nantucket.

—— in addition to an act establishing the Methodist religious society in South Boston.

—— in addition to the act establishing salaries for Judges and Registers of Probate.

HOUSE OF REPRESENTATIVES.

Wednesday, Feb. 16. The committee on Finance was ordered to report the annual tax bill, for $75,000.

The house concurred in the recommitment of the numerous petitions for new Banks.

The bill prescribing the manner of taking depositions and administering oaths and affirmations, after much debate, passed.

Bill to establish the Easton Lead and silver Mining manufacturing company passed to be engrossed.

Bill to authorize the erection of a bridge over the Merrimack river was committed.

Thursday, Feb. 12. The bill to incorporate the propietors of the City Hotel was received from the senate with amendments, and committed.

A resolve granting the sum of $666 67 cts annually, to the trustees of Hopkins Charity Fund, was read a first time.

The Committee to whom the bill to incorporate a college in the town of Amherst was referred, reported several amendments which were adopted, and the bill passed to a third reading.

Friday Feb. 18, The bills to regulate the fishery in Ipswich river; to extend the powers and duties of sheriffs, &c. were read a second time, and assigned for a third reading.

The bill to incorporate a college in Amherst was read a third time; several additional amendments were proposed, but were principally negatived. The question on passing the bill to be engrossed was decided in the affirmative, 96 to 68.

Saturday, Feb. 19. The follwing bills passed to be engrossed:—

A bill to incorporate the Trustees of the Theatrical Benevolent Fund, in the city of Boston.

—— to incorporate the Second Baptist Society in Boston.

—— in addition to the act incorporating the Salem Laboritory.

—— to incorporate the Trinitarian Congregational Society in Taunton.

—— in addition to an act further to provide for the payment of costs in criminal prosecutions.

EIGHTEENTH CONGRESS.

SENATE.

Friday, Feb. 11. The commissioners of public buildings were directed to take an inventory of the furniture of the President's house, at such time as may be convenient to the President.

The President of the U. States was requested to cause to be transmitted to John C. Calhoun, Vice-President elect, a notification, signed by the president of the senate, of his election to that office.

The senate negatived the motion to strike out of the Military appropriation bill, the appropriation of $25,567, to defray the expenses of continuing surveys for internal improvements.

Monday, Feb. 14. The Military appropriation bill was resumed, which, after a third reading, passed.

The senate, in committee of the whole, took up the appropriations for the Navy for 1825, which, after some debate was ordered to a third reading. The senate then went in the consideration of the bill making appropirations for the civil service of the Government for 1825, which was amended and passed to a third reading.

A message was received from the President enclosing reports from the Secretary of war and the Chief Engineer, of the examination which has been made by the board of Engineers for internal improvements.

Tuesday, Feb. 15. The bills making appropriation for the civil service of government and for the Navy, were read a third time and passed.

The senate were engaged the remainder of the day on the bill to amend the judicial system of the U. States.

Wednesday, Feb. 16. The bill to amend the Judicial System of the U. States, and for the appointment of three additional circuit Judges, was again taken up, and occupied the attention of the senate during the day.

Thursday, Feb. 17. The Secretary of the Treasury communicated a statement of the commerce and navigation of the United States, during the year ending the 30th Sept. 1824.

On motion of Mr Lloyd, 1000 copies of the communication of the Secretary of the Treasury were ordered to be printed.

HOUSE OF REPRESENTATIVES.

Friday, Feb. 11. A communication was received from the Department of State enclosing the correspondence between the government of the U. States and the Netherlands, in relation to discriminating the duties imposed on the vessels of the U. States and their cargoes in the ports of the Netherlands.

A bill to confirm the claims to certain lands in the Floridas, founded upon occupation, was read twice.

The bills to authorize the construction of two public roads in Florida, passed and was sent to the senate.

Monday, Feb, 14. A bill was reported, to allow an additional drawback on sugar refined in the U. States, and exported therefrom.

A resolution was offered, directing the Secretary of the treasury to lay before the house a detailed account of the unclaimed dividends of the funded debt of the U. States.

The House was occupied the remainder of the day on the Georgia militia claim.

Tuesday, Feb. 15. The House concurred in the amendments of the Senate to the Military appropriation bill.

The House resumed the report of the committee on Georgia claims; a motion was made to re-commit it with instructions to report a bill for the payment of them, which was negatived 73 to 51.

Wednesday Feb. 16. A bill was reported authorizing the building of light houses, light vessels, beacons, and monuments, and other purposes, which was twice read and committed.

The Secretary of war was directed to lay before the House a copy of the correspondence between that department and the Governor of Tennessee, in relation to raising and paying troops in Tennessee.

The report of the committee of Military affairs, rejecting the Military claims of Geogia, was concurred in by the house.

A motion was made to take up the bill providing for the Massachusetts militia claims, with a view to ascertain whether it was the determination of the House to act on that subject at the present session, which was refused.

The House went into committee of the whole on the bill providing for the relinquishment of certain claims for lands, sold by the U. States, in the state of Ohio, which has been decided by the U. S. district court to be included in a tract ceded to the state of Virginia. The bill was reported and ordered for a third reading.

Thursday, Feb. 17. A bill was reported and after much discussion was ordered to be engrossed, providing for the extension of the right of *deposite* in public stores.

Mr Taylor from the committee on *unfinished business* reported that there were 114 bills unfinished, of which 57 were of a public nature; and that 29 of these were of special interest.

GENERAL INTELLIGENCE.

The following items of news are by an arrival from Liverpool, at New-York, by which papers of that place to Jan. 6th are received.

The intelligence from England, is not of sufficient interest to be worth repeating. The extracts relate chiefly to the state of the Burmese War.

From India. We have been favoured with the loan of a file of Calcutta papers to the 1st of Sept. brought by the English ship Jane, which arrived yesterday. Capt. Matland informs, that it was believed the Burmese war was nearly at an end.—*Merc. Adv.*

Calcutta, August 30.

The Carolina, from Rangoon, arrived off Town yesterday. We are happy to state that on her departure, it appears every thing was quiet at Rangoon.—The inhabitants continued to return in great numbers daily, and seemed most willing to place themselves under the protection of the British government.

Chittagonia, August 13.

Intelligence from Rangoon, of the 25th of July states that the Prince of Lannaweddy, arrived at Denadoo with about 20,000 men, and was raising the country *en masse* to attack us. A general attack on our lines was determined on.

The Wongly, who had been opposed to us, was returning to live in disgrace, and on his endeavouring to dissuade the Prince from undertaking operations until after the rains, he was loaded with irons and placed in the most rigorous confinement. The King of Ava it was said had left his capital and taken command of a camp formed in the Upper Province.—Some prisoners state that the Burmese are in the greatest distress for provisions, and the utmost reluctance prevails among them to encounter our troops.

Bombay, August 4.

We have received letters from Mocha of the 18th of July. A second expedition against the refractory Arabs near Camfida, had left Judda, the main body consisting of 3000 disciplined Arabs, under the command of a Turk, and two Englishmen. The interior between Mocha and Senna continued in a state of blockade.

Connecticut River Improvemets. A convention was held at Windsor, Ver. last week, of delegates from a great number of towns, chiefly in Vermont, for the purpose of eliciting opinions and feelings relative to an improved navigation of Connecticut river. A number of resolutions were passed, and committees appointed to aid and advise any corporations that are or may be organized in either of those states for the improving of said navigation—to digest a plan for combining powers and improvements, necessary for promoting the object in view—to prepare a memorial to the general government—and to ascertain the amount of tonage and value of merchandize, produce, &c. annually passing to and from the towns forming the valley of the river. *Courier.*

A committee of the Common Council appointed for the purpose, have reported that it is inexpedient to grant a lot of land near Fort Hill, for the erection of a Mariners' Church, which report has been accepted by the Common Council.

La Fayette in company with Judge Marshall, Mr Clay and Gen. Jackson, was to partake of a dinner in Alexandria, on the 21st inst. by invitation of the Masonic fraternity of that place. He is to be received in the very Lodge over which the "Father of his Country" presided for many years, and where are still preserved the badges and jewels worn by him. *Statesman.*

We understand the sentence of Death passed on *Mial* and *Warren Parker*, tried and convicted on a charge of murder, has been commuted to thirty days solitary confinement, and imprisonment for life, in the state prison. They were carried to Charlestown on Tuesday.—*Pat.*

Massachusetts Claims. The House of Representatives has declined taking into consideration the claim of this state for militia services in the late war.

The new Cabinet. The Following paragraph in relation to the new Cabinet is from the Philadelphia Democratic Press of Feb. 18.

It would seem that no time is lost by the President elect in ascertaining the determinations of the gentlemen whom he has selected as his Cabinet. On the 10th inst. *Mr Crawford* was invited to accept the situation of Secretary of the Treasury, which he politely declined. On the 11th, *Mr Clay* was called upon to take the situation of Secretary of State; what that gentleman's determination may be, had not been ascertained when our last advices left Washington. Thus, the two most important departments have been offered to two of the most distinguished Democrats in the union.

It is distinctly understood that Mr Southward will continue at the head of the Navy department.

Virginia University. In the ship Competitor, which arrived at Norfolk, on the 10th inst. from Plymouth, (Eng.) came passengers Dr Dunglison, Professor of Anatomy, and lady; Mr Boneycastle, Professor of Natural Philosophy, and Mr Key, Professor of Mathematics, and lady—all of the University of Virginia. *Ib.*

Bank Credits. The following statement relative to Bank Credits in Massachusetts, is from a communication in the Boston Gazette.

The proportion of Bank credits or loans to specie, which in 1805 was as five to one, is now in the proportion of sixteen to one—which was also the proportion in the year 1822 when the numerous failures took place.

Charlestown Bridge. The joint committee of the General Court, who have had for several days under consideration the application for leave to erect a new Bridge from this town to Charlestown, have agreed on a report recommending the reference of the subject to the next session of the Legislature. *Bost. Daily Adv.*

Burlington College. The trustees of the College have made a contract for rebuilding, without delay, two wings of the college building, to be each seventy-five feet in length, and three stories high, reserving a space for the erection of the centre building at a future day. It is stated in the Burlington Sentinel, that the means for the erection of the wings are provided by the inhabitants of Burlington, and a hope is expressed that the result of the appeal to the public will be such, as to admit of the erection of the whole building at the same time. *Ib.*

Virginia Convention. The Senate of Virginia on the 9th inst. rejected the bill which had passed the House of Delegates, "concerning a convention," by a vote of 11 to 13.

Tuesday was the anniversary of the birth day of Washington; it was honored here by salutes, displays of colors, and other demonstrations of grateful commemoration.

The Washington artillery commanded by Capt. Tuttle, paraded on the occasion, fired salutes at sunrise, noon, and sunset, and partook of a bountiful collation at their Gun-House on Fort-Hill, where they were favored with the company of the Mayor, and many of the civil and military officers, and citizens. Their toasts, as usual, were in the best spirit of patriotism and the grateful recollections of the day. *Centinel.*

At Aleppo, in Syria, a Firman was issued on the 12th of August last prohibiting the sale of "the Bible, the Psalter and the Gospels" in the dominions of the Sultan.

Fire at St Augustine. A distressing fire took place at St Augustine on the 23d ult. The loss of property was estimated at $20,000.

The Western boundary of the United States, established by our treaty with Spain, has been recognized by the Government of Mexico, as the true boundary between the United States and Mexico.

Treatment of Drunkards. An attempt has lately been made in the legislature of Maryland to restrain the practice of drunkenness. A bill has been introduced, which authorizes the county courts to appoint two trustees who shall have the management of the real and personal estate of each person, who shall be found by an inquest an habitual drunkard. It is provided also that the trustees shall appropriate such part of the estate as is necessary to the support of the drunkard and his family.

Zinc Plates for engraving. In Germany at present, artists have begun to substitute zinc plates instead of copper plates, and also instead of stone for engravings. The artist draws on the zinc as on stone, and the expense of engraving is thus saved. A large work, being a collection of monuments of architecture, from zinc plates, has already appeared at Darmstadt, and is highly spoken of. The process is said to unite the economy of lithography with the clearness of copper engraving.—*Med. Int.*

Curious Composition of Wood. Messrs. Bray and Malo have succeeded in imitating the most precious species of wood, and the rarest marbles, by means of cast wood, [bois coulé,] of their composition. All the thousand accidents, the infinite blending of veins and shades, the transparent clouds of marble, which the pencil of the painter can imitate only on the surface, are obtained by Messrs. Bray and Malo to whatever thickness they desire. The wood of their composition, whatever object of imitation or fancy it represents, may be planed like the coarsest ash, without any alteration. This valuable invention opens a new and vast field to all the arts connected with cabinet making and ornamental architecture. Messrs Bray and Malo have even attempted to obtain in their composition the resemblance of the human countenance;—they have executed in wood the portrait of his late Majesty Louis XVIII. *Paris pap.*

North Carolina Gold. Letters from that part of North Carolina, in the vicinity of which Gold has been found, state, that there has been a considerable quantity of Gold found since November last, notwithstanding the inclemency of the weather. Somewhere near the source of Long Creek, a Mine has been discovered on the Land of Mr Barringer, who is thought to be enriched by it. Some say he has found, already, half a barrel of gold, while some limit the quantity to half a bushel. It is said to have been found on the side of a hill, between two strata of slate-stone, and to consist of a mixture of gold dust and sand It was supposed that Mr B. had already collected Gold to the value of fifteen thousand dollars. Another letter states, that, in Cabarrus county, a week or two ago, a single lump of Gold was found, weighing 27 pounds! Our informant himself saw, a few months ago, one lump of more than four, and another of more than three pounds weight, that had been found. *Int.*

National Industry.—The two facts we are are now about to state are of infinitely more interest to the statesman and the patriot, and vastly more auspicious of an increase in national wealth than the facts stated in the above paragraph, however interesting they may be:—

1. Within twenty miles round the city of Boston, there are now annually made *forty thousand pieces of Flannel*, each piece cantaining 41 yards. [The largest quantity of the same article ever *imported* in any one year was 55,000 pieces.]

2. Not a vessel now leaves the port of Baltimore (and we presume this to be true of other ports) for South American ports, which does not carry as part of her cargo, *American Manufactures of Cotton* to the value of *from ten to twenty thousand dollars.*—Ib.

In the youthful state of Ohio, a resolution has passed the legislative body to construct a canal from the mouth of the Scioto river to lake Erie, the whole of which will be, when completed, three hundred and twelve miles. The state has assumed the whole charge and responsibility of this gigantic undertaking.

The canal from the Ohio to lake Erie is to be commenced tbis season. When finished, it will complete the inland navigation from the Hudson to the Mississippi.

Leather covering for ship bottoms. Another experiment was made upon the ship Virginia, the bottom of which was covered with leather about five months ago, and thus far it is found to answer equally as well if not better than copper.—The ship has since mede a voyage to the Mediterianean, from whence she returned a few days since, and now lies at India wharf, where ship-owners and others interested in this improvement can see and examine for themselves. The leather now appears as bright and clean as when it was first put on, althought the sheathing of the ship was full of barnacles.

The Canal from the Ohio to Lake Erie is to be commenced this season. When finished, it will complete the inland navigation from the Hudson to the Mississippi.

At a Convention of the Republican members of the Legislature of this Commonwealth, holden at the old Court House, in Boston, on Tuesday evening, the 22d inst. the Hon John Mills in the chair, and Joshua H. Prince, Esq. Secretary—

It was unanimously voted, to support the Hon LEVI LINCOLN for Governor, and his Honor, MARCUS MORTON for Lieutenant Governor of this Commonwealth, the ensuing political year.

JOHN MILLS, Chairman.

John H. Prince, Secretary.

At a meeting of Federal Republicans from all parts of the Commonwealth, holden at the new Court House in this city, the 16th inst. the Hon. Robert Rantoul was chosen Moderator, and Henry H. Fuller, Esq. Secretary, and the following Gentlemen were unanimously nominated for the offices of Governor:—

Resolved, That we will support the Hon. LEVI LINCOLN, as Candidate for Governor, and the Hon. MARCUS MORTON, as candidate for Lieut. Governor, at the ensuing election in April next.

ROBERT RANTOUL, *Chairman.*

Henry H. Fuller, *Secretary.*

We understand that the Honourable Gentlemen have both signified their willingness to stand candidates for the respective offices mentioned above.

It cannot but be viewed as a circumstance highly honourable to the gentlemen concerned, as well as gratifying to all who are friends of domestic peace, that the next election is likely to take place in harmony, and that the old instruments of party political warfare are about to be buried, as we may trust forever.

Maine. At a convention of the Maine Legislature, Gov. Parris was by an unanimous vote nominated as a candidate for re-election. Gov. Parris being informed of the vote, declined the invitation, and expressed a wish on the expiration of his present term of office, not to be a candidate for re-election. At a subsequent meeting, a nomination was made of the Hon Nathan Weston Jr. of Augusta. *B. D. Adv.*

From Peru. A late arrival at New-York, from Cathagena, brings intelligence of the success of the Patriot cause in Peru. The following is a copy of a letter dated Carthagena, Jan. 13, and has just been received by a mercantile house in New-York.

Carthagena, Feb. 17.

The sch. Fame, which arrived last evening, in 6 days from Chagres, brings the important intelligence that the Spanish army in Peru, was totally defeated by the Colombians under General Sucre, on the plains of Guamanqilla, on the 9th of Dec. last. The viceroy and Generals Canterac and Valdez, were taken prisoners—the first was severely wounded. I have seen a copy of the official account transmitted by the Secretary of Bolivar to the Intendant of Panama, and by him sent to the intendant of this place, which not only states the above, but also requests that the reinforcements which are on their way to Peru, may be detained as there is no longer any occasion for them.

There is so little doubt of the truth of it here, that the Venezuela frigate is ordered to sail the very moment she is ready, to carry the information to England. This intelligence was brought to Panama by an Englishman, dispatched by the English consul and resident at Lima, who immediately on his arrival at Chagres, chartered an American schooner to convey him to Charleston, and was to have sailed from thence four days since. He was to proceed from Charleston to England immediately."

The following additional statement of from the New-York Daily Advertiser.

The Evening Post of Wednesday, contains a letter dated Lima, Dec. 18, which confirms the account given above, and adds that Gen. Caratala, with several other officers, was among the prisoners. The battle of Dec. 9th, was conducted by Lt Col. Medina, aid to Bolivar. After La Serna, the viceroy, was wounded, Canterac assumed the chief command, which he held when the capitulation was made. It was expressly agreed in this capitulation, that Callao should be given up to Patriots.

Mr Anderson with dispatches from Bagota, for our government, which were said to be of great importance, came as passenger in the Weymouth, and has set out for Washington. It is to be presumed that they refer to this victory, which, if it proved decisive as it is here represented, and as we sincerely hope it may, will seal the independence of Peru, and promote the improvement and happiness of the vast regions of La Plata and Colombia, as well as terminate a long and bloody war which has raged for so many years along the shores of the Pacific.

It is further stated, in the Boston Courier, that the Colombian Gazette of Jan. 13, contains the official account of the victory above mentioned.

Bowdoin College. A committee of the Legislature of Maine has reported in favor of an additional grant of $3000 *per ann.* to Bowdoin College, for the support of a new Professorship of Modern Languages, and the erection of a Chapel, &c. The annual income of this College is $9600. Expenses $9510.

LITERARY.

It is said that Mr Cooper, the famous novelist, has undertaken a History of the American Navy. His "Pilot" proves his peculiar fitness for this enterprise. A complete, well digested history is much wanted. It may be endued with the interest of romance without a deviation from fact, or extravagant coloring.—*Nat. Gaz.*

We have learnt that Gen. Armstrong, former minister in France, and afterwards Secretary of war, is engaged in writing a history of the revolutionary contest. He is well qualified for this task both as an actor in that contest and a skilful writer.

The fifth volume of the Biography of the signers of the declaration of Independence, is just published. This volume contains sketches of the character of Thomas Lynch, jr. Matthew Thornton, William Whipple, John Witherspoon, and Robert Morris, with plates.

MARRIAGES,

In this city, by Rev. Henry Ware, Mr Joshua Ellis to Miss Lucy Blanchard.

In Charlestown, by Rev Mr Walker, Mr Timothy Fletcher to Miss Elizabeth Ann M. Eedes.

In Brighton, by the Rev Dr Foster, Mr John Cole of Lechmere Point, to Miss Catharine Sparhawk, of Brighton.

In Medford, by Rev Mr Bigelow, Mr Davis Thompson, of Royalston, to Miss Lucy Gates.

In Buckfield. by Rev James Hooper, Stephen Emery, Esq. Counsellor at law, of Paris, to Miss Jenett Loring, daughter of John Loring, Esq. of the former place.

At Washington, Edmund Kirby, Esq. of the army, to Miss Eliza A. Brown, daughter of Maj. Gen. Jacob Brown.

DEATHS.

In Kingston, Jamacia, Nancy Lawton, a colored woman, aged about *one hundred and forty years!* She has been nurse to the great grandmother of her present owner, who died many years since at an advanded age. She supposed herself 16 when Port Royal was sunk by an earthquake in 1692. She had for many years been deprived of locomotion, but retained her other faculties to the last.

In Quebec, on the 2d inst. after a severe illness, which he sustained with fortitude and due resignation, Henry Blackstone, Esq. (eldest son of the late Sjr W. Blackstone, the distinguished Commentator on the Laws of England,) for many years His Majesty's Coroner for the district of Quebec.

In Concord, Mass. 16th inst. Mrs. Phebe Ripley, consort of the Rev. Ezra Ripley, D. D. aged eighty-three years.—Mrs Mary Hoar, widow of Mr Joseph H. aged 67.—Mrs Rebecca Darby, wife of Mr Joseph D. aged 74.

In Medford, Feb. 22, Mr Eliphas Curtis, aged 54.

In Lexington, Mrs Sarah Stone, widow of the late Mr Jonas Stone, 78.

In Burlington, Mr Jacob Kendall, late of Boston, aged 62.

In Newburyport, suddenly, Mr Thomas Bayley, aged 83, a revolutionary pensioner. He served under the celebrated Paul Jones, on board the Alliance frigate,—was in the memorable battle between the Bon Homme Richard and Alliance frigate, the Seraphis, Countess of Scarborough, &c. After two years imprisonment in the Mill prison, he returned to enjoy a long life and the liberality of his government.

In Cavendish, Vt. Mr Alanda Wright, and Mrs Susannah, his wife—she died on Sunday evening, 30th ult. and he on Tuesday morning following—both of a lingering consumption—he aged 29, she 27 years. They had lived in the marriage state about four years. A funeral sermon was preached by the Rev Mr Leland, from 2. Samuel, 1, xxiii—"*Saul and Jonathan were lovely and pleasant in their lives and in their death were not divided.*" They were both interred on the 3d instant, in one coffin.

In Conway, on the 7th inst. Miss Molly Beals, aged 80—on the same day, Miss Hannah Beals, aged 79. These sisters literally *lived* and *died* together.

In Scituate, Mr Stephen Clapp, aged 37.

In Burlington, 17th inst. Mrs Hannah Walker, widow, of Josiah Walker, aged 78.

In Charlestown, Miss Frances Walker, aged 6 years, eldest child of Dr William J. Walker. On Tuesday afternoon, Ann Frances Thwing, aged 6 years and 3 months.

WEEKLY REPORT OF DEATHS IN BOSTON.

Ending Feb. 18.

From the Health Office returns.

February 12.—Margaret Hyles, 15 months; Mary Clough, 86; Mary Morris; —— Spinney. 13.—Elizabeth Greenleaf, 86; Wm. Homes, 83; Jane Prentiss; Elizabeth Crispin 14th.—Caleb Whiting, 60; Susannah Cushing, 43; George Hyler, 38; Ann Hickley, 3; John Harrison, 87; Margaret A. Clay, 6. 15th.—Rachel Baty, 21; Catharine Runnells, 15. 16th.—Haweks Cushing, 90; Lucy Willcut, 35; Mary V. Sutton, 3 weeks; Otis G. Tompkin, 17 mo. 17th.—Jane Stoaks, 85; Catharine Green, 26. 18th.—Margaret Collins, 31; —— Burleigh; Irene Troll, 45; Amos F. Higgins, 3 —— Brown; Eliza Mates; Caroline M. Guild.

☞ The subscribers to the Christian Register, in *Marblehead*, are respectfuliy informed that, if more convenient to them, their bills may be paid to Capt. J. Gilley of Marblehead.

*** Those who have left their files of the Christian Register at this office to be bound, are informed that their volumes are in readiness for them.

WORDSWORTH'S WORKS.

CUMMINGS HILLIARD & Co. have just published the Poetical Works of William Wordsworth, in 4 vols.

Etxract from the North American Review.

The great distinction and glory of Wordsworth's poetry is the intimate converse which it holds with nature. He sees her face to face; he is her friend, her confidential counsellor, her high priest; and he comes from her inmost temple to reveal to us her mysteries, and unravel those secret influences which we had always felt, but hardly understood. It is not merely that he admires her beauties with enthusiasm, and describes them with the nicest accuracy, but he gives them voice, language, passion, power, sympathy; he causes them to live, breath, feel. We acknowledge that even this has been done by gifted bards before him; but never so thoroughly as by him; they lifted up corners of the veil, and he has drawn it aside; he has established new relationships, and detected hitherto unexplored affinities, and made the connexion still closer than ever between the goodly universe and the heart of man. Every person of susceptibility has been affected with more or less distinctness, by the various forms of natural beauty, and the associations and remembrances connected with them; by the progress of a storm, the expanse of ocean, the gladness of a sunny field.

The silence that is in the starry sky,
The steep that is among the lonely hills.

Wordsworth has taught these sentiments and impulses as language, and has given them a law and a rule. Our intercourse with nature becomes permanent; we acquire a habit of transferring human feelings to the growth of earth, the elements, the light of heaven, and a capacity of receiving rich modifications of those feelings in return. We are convinced that there is more mind, more soul about us, wherever we look, and wherever we move; and there is; for we have imparted both to the material world; there is no longer any dullness or death in our habitation; but a sweet musick, and an intelligent voice, are the beauty of all visible things, becomes their joy, and we partake in it, and gather from the confiding gratitude of surrounding objects, fresh cause of praise to the Maker of them all. feb. 19

BARBAULD'S LESSONS,

THIS day published by WELLS & LILLY, No 98, Court Street

Lessons for Children—in Four Parts; for Children from two to four years old. Second edition. Feb 15.

BOOKS

LATELY published and for sale by CUMMINGS, HILLIARD & Co.

PRIOR'S LIFE OF BURKE; with specimen's of his Poetry and Letters, and an estimate of his genius and talent, compared with those of his great cotemporaries. 1 vol. 8vo.

STANHOPE'S GREECE, in 1823 and 1824. 1 vol. 8vo,

COLUMBIA; its present state in respect of Climate, Soil. Productions, Population, Government, Commerce, Revenue, Manufactures, Arts, Literature, Manners, Education, and Inducements to Emigration, &c. &c. By Col. Francis Hall.—1 vol. 12mo.

DALLAS' RECOLLECTIONS OF LORD BYRON; exhibiting his Early Character and Opinion, detailing the progress of his Literary Career, and including various unpublished passages of his Works, &c. &c.

FIVE THOUSAND RECEIPTS, in all Useful and Domestic Arts. By Colin McKenzie, author of One Thousand Experiments in Manufactures and Chemistry. 1 vol. 8vo.

THEODORE, and other Poems, by Campbell.

THE ALBUM, &c. &c. Feb. 25.

CUMMINGS HILLIARD & Co.,

HAVE just published outlines of the principal events in the life of Gen. La Fayette, from the North American Review.

☞ For sale also at this office. Feb. 26.

SACRED MUSIC.

JAMES LORING, No. 2, Cornhill, has for sale the Bridgewater Collection, 14th edition. Also, the twelfth and thirteenth editions of the same work; Handel and Hadn Society Collection of Church Music; Old Colony Collection of Anthems; third edition Handel's Messiah; Haydn's Creation; Harmonia Sacra; Hubbard's Thirty Anthems; Lock Hospital Collection; Callcott's Musical Grammar; Kellman's do; Mitchell's Lord's day; Hallelujah Chorus; Leach's Canaan; Hubbard's Essay on Musick; Winchell's Sacred Harmony—at 3,50 per doz.

N. B. Musical Societies supplied on Liberal terms.

REV H. WARE'S SERMON.

THE Sermon of the Rev Henry Ware, Jr. delivered at the ordination of Rev William H. Furness, at Philadelphia, is for sale at this office. Feb. 19.

WARE'S ADDRESS

THE ADDRESS of John Ware M. D. before the Massachusetts Peace Society, is for sale at this office.

EVERETT'S ORATION.

THIS day publiished, an ORATION, delivered at Plymouth, Dec. 22, 1824, by Edward Everett. jan 18

CUMMINGS, HILLIARD, & Co.

SPARKS' ESSAYS AND TRACTS.

IN the press, and will be published at the Counting Room of the Christian Register, on Tuesday next, the *Ninth* number of Sparks' Collection of Essays and Tracts in Theology. feb 26

Poetry.

ODE TO THE SUN.

A small volume entitled, "Reminiscences, Moral Poems, and Translations, by J. Fellows," just published at Exeter, N.H. contains the following beautiful ode, in imitation of Ossian's celebrated apostrophe to the Sun.

Thou whose rejoicing eye of light
Looked forth, at GOD's inspiring call,
When order lay in boundless night,
And darkness wantoned over all;
Whence thy perpetual youth, O Sun!
Since life, and light, and time begun?

Exulting on thy course sublime,
How bright thy yellow cresses glare,
As still they wave unhurt by time,
High o'er the azure depths of air;
As still thy wings unwearied go,
While earth and ocean laugh below.

When first thy ruddy pinions lave,
The skies, careering round the day;
The moon sinks down the western wave,
Retreating from thy fiery ray;
The stars are blanched; the ghost of night
Flies sullen from thy blasting light.

Unchanged art thou, when darkness shrouds,
When angry nature weeps around,
Far, far above the ebon clouds
Thy splendours sweep the blue profound;
Where still unshaken wheel the spheres
Beyond the reach of parting years.

The mountain oak, with age shall fall,
The everlasting hills decay;
But thou shalt hear the morning call,
Till heaven and earth shall pass away;
Thy youth, thy strength shall last, O Sun!
Till life, and light, and time are done.

Miscellaneous.

From the London New Monthly Magazine for December.

MOUNT SINAI.

At no great distance from the convent is the scene, in the solitudes of Midian, where tradition says Moses kept the sheep of Jethro, his father-in-law. It is a valley at the back of the Mount, between two ranges of Mountains. A solitary group of trees stand in the middle. The superior apologized for his inability to supply us with any other than vegetable food, and advised us to buy a goat of the Arabs. This miserable creature, which had been obliged all its life to keep Lent on the rocks, was purchased for seven piastres; and, being pulled up through the window, was slain for the Christians' use; and served up, dressed in different ways, for dinner in the evening; but it proved so meagre, and had so unhappy a flavour, that we were obliged to abandon it.

A venerable monk, above ninety years of age, the oldest in the convent, paid us a visit in our apartments; he had resided here seventy years; and we asked him in what manner his life had passed during this best part of a century's confinement within the convent and garden walls. One day, he said, had passed away like another; he had seen only the precipices, the sky, and the desert; and he strove now to fix all his thoughts on another world, and waited calmly the hour of his departure. He then dwelt much on the vanity of human pleasures and the nearness of eternity, and ended by asking me, very earnestly, for a bottle of rum. We had but one left for our future journey, but gave it, however, to gratify the old father, who requested that my servant when he brought it to his cell, would conceal it beneath his cloak, lest his brethren should catch a glimpse of it. On the third morning we set out early from the convent for the summit of Mount Sinai, with two Arab guides. The ascent was, for some time, over long and broken flights of steps, placed there by the Greeks. The path was often narrow and steep, and wound through lofty masses of rock on each side. In about half an hour, we came to a well of excellent water; a short distance above which is a small ruined chapel. About half way up was a verdant and pleasant spot, in the midst of which stood a high and solitary palm, and the rocks rose in a small and wild amphitheatre around. We were not very long in reaching the summit, which is of limited extent, having two small buildings on it, used formerly by the Greek pilgrims, probably for worship. But Sinai has four summits; and that of Moses stands almost in the middle of the others, and is not visible from below, so that the spot where he received the law must have been hid from the view of the multitudes around; and the smoke and flame, which Scripture says, enveloped the entire Mount of Sinai, must have had the more awful appearance, by reason of its many summits and great extent; and the account delivered gives us reason to imagine the summit or scene where God appeared was shrouded from the hosts around: as the seventy elders only were permitted to behold, as "the body of heaven in its clearness, the feet of sapphire," &c. But what occasions no small surprise at first, is the scarcity of plains, valleys, or open places, where the children of Israel could have stood conveniently to behold the glory on the Mount. From the summit of Sinai you see only innumerable ranges of rocky mountains. One generally places, in imagination, around Sinai, extensive plains or sandy deserts, where the camp of the host was placed, where the families of Israel stood at the doors of their tents, and the line was drawn round the moutain, which no one might break through on the pain of death. But it is not thus; save the valley by which we approach Sinai, about half a mile wide, and a few miles in length, and a small plain we afterwards passed through, with a rocky hill in the middle, there appear to be few open places around the Mount. We did not however, examine it on all sides. On putting the question to the superior of the convent, where he imagined the Israelites stood; every where he replied, waving his hands about—in the ravines, the valleys, as well as the plains. Having spent an hour here, we descended to the place of verdure, and after resting awhile, took our road with one of the guides towards the mountain of St Catherine. The rapture of Mr W.'s feelings on the top of Sinai was indescribable; I expected to see him take flight for a better region.—Being the son of a Rabbi at Munich, the conviction of being on the scene where God visited his people, and conferred such glory on them was almost too much for him. After ascending again in another direction, we came at last to a long and steep descent that commanded a very noble scene, and reached at last a little valley at the bottom, that was to be our resting-place for the night. The mountains rose around this valley in vast precipices—a line of beautiful verdure ran along its whole extent, in the midst of which stood a deserted monastery. The fathers had long been driven from it by the Arabs, but its various apartments were still entire, and afforded an excellent asylum for a traveller. This deep solitude had an exceeding and awful beauty; the palms, the loftiest I ever saw, rose moveless, and the garden and grove were desolate and neglected; the fountain in the latter was now useless, and the channel of the rivulet that run through the valley was quite dry; the walls were in ruins, and the olive, the poplar and other trees, grew in wild luxuriance. Some old books of devotion were yet left behind within. Having chosen an apartment in the upper story, which opened into the corridor, and had been one of the cells of the exiled fathers, we took possession of it at night, kindled a fire on a large stone in a corner and made a good supper of the rude provisions we had. There needed no spirit of romance in order to enjoy the situation exquisitely; few ideal pictures ever equalled the strangeness and savageness of this forsaken sanctuary in the retreats of Sinai. A quantity of dry shrubs had been spread on the floor for our bed, but it was impossible to sleep yet, as the moon had risen on the valley, and one of the Arabs went to another part of the corridor and played his rude guitar for our amusement. But still we slept soundly that night after our fatigues, and were called long before sunrise the next morning, by the Arabs, to ascend St Catharine's. The path was almost always steep, sometimes even precipitous, and consisted of loose stones which gave way under the feet. The wind was extremely cold; the Arab's hands were quite cramped by it. With great pleasure we reached a well of water deadly cold, beneath a perpendicular precipice, where, it was never visited by the sun. After resting awhile, we ascended, always amidst rocks of vast height, of the most grand and imposing forms till we reached the summit, which was a very small peak, not above fifty feet in circumference; the wind here, was so keen and subtle, that it seemed to pierce through us. St Catherine's, supposed by some to be mount Horeb, is the highest mountain in all the region around; but from its summit, as far as the eye could reach, nothing was to be seen on every side but ranges of naked mountains succeeding each other like waves of the sea. Between these rocky chains there are in general only ravines or narrow valleys. We at last began to descend, and with great pleasure reached the well again, and having climed to the ledge of rock beneath which it stood, we kindled a fire and boiled some coffee, which drank like nectar; the cold was quickly banished from our frames, and we got into excellent spirits.—Were my fancy stored with eastern imagery I should exhaust it all in praise of this most excellent beverage, which is the real amulet and never failing resource amidst fatigues and all sorts of hardships and privations. We now descended to the desolate monastery in the glen, and taking an Arab pipe, solaced ourselves in the abodes of the fathers, till the sultry heat was passed, and then proceeded for about two hours till we came to the celebrated rock of Meribah. It still bears striking evidence of the miracle about it, and is quite isolated in the midst of a narrow valley, which is here about two hundred yards broad. There are four or five small fishures, one above the other, on the face of the rock, each of them about a foot and a half long and a few inches deep. What is remarkable, they run along the breadth of the rock and are not rent downwards; they are more than a foot asunder, and there is a channel worn between them by the gushing of the water. The Arabs still reverence this rock, and stuff shrubs into the holes, that when any of their camels are sick they may eat of it and recover. Two of the holes at this time were filled with reed for this purpose, and they believed it to be endowed with a peculiar virtue. The rock is of a beautiful granite, and is about five yards long, five in height, and four yards wide. This narrow valley soon opened into a plain, capable of containing a large number of people, where they probably stood, as well as around the rock, and in the valley, to receive the water that poured down. It is difficult to take that passage in Scripture literally, which says that the water from the rock followed them in their journeyings, when it is considered that from the nature of the country, their course was afterwards over rocky and rugged places and tracts of sand; to have carried that water over stony ascents and long dry and desert paths, which absord all moisture, would have been an infinitely greater miracle than the bringing it at first out of the rock, or reproducing it in different parts of their journeys. Perhaps the passage may be intended to convey the latter meaning.

The two servants had been left behind in the convent, as Michel had been taken ill with a fever, and we were not aware that our Arab guides were disposed to act so treacherous a part. We had left the spot about an hour; it was after sunset, and we were not very far from the convent, and were congratulating ourselves on being soon in our luxurious little cells, and enjoying a good supper after our fatigues, when we perceived some camels and dismounted Arabs standing at a small distance on the left; they had waited for us in this spot, and now called loudly to us to stop. We disregarded this, and walked on, when a Sheik advanced, and seized Mr C. who shook him off; a young Arab, being enraged at this, drew his pistol, and presenting it was about to fire, when another chief seized his arm; and in a moment we found ourselves surrounded, and in the power of these Bedouins, who were twelve in number, among whom were three Sheiks; they were all armed with match-lock guns and sabres. Our effects and arms were in the convent, and we had nothing with us worth taking. They had arrived from their camp, some days distant, to demand a contribution of provisions from the monastery, which was refused by the fathers, the demand being so large; and they declared they could not comply with it without permission from the superior convent at Cairo. The Arabs being enraged, and aware of our being abroad, resolved to seize on, and detain us till a ransom was paid, or their demands complied with. In the confusion of the capture, and the noise of so many speaking at once, we hardly knew what they would be at; it was vain to tell them we were Ingleise, and at peace with them; that we were friends of the Pacha of Egypt. They lighted the matches of their muskets, and marched towards the convent, and, on approaching the convent wall, held a parley with two of the domestics on the top of it, and then proceeded beneath the high window, and being much enraged, they were prepared for any violence. After calling loudly for some time, one of the monks reluctantly appeared at the window, and held a brief conversation with them; but it came to nothing. Had they known any thing of an escalade, with what joy would they have stormed the convent, and put every one to the sword. We were then conducted some distance down the valley, till we arrived at the place where the night was to be passed; it was bright moonlight, and being very thinly clad, we felt the air extremely chill. Hassan, the chief, was a tall and noble looking man, with eagle eyes, and teeth like the driven snow. He swore vehemently that he cared nothing for the Sultan of Turkey, of England, or for Mahmoud Ali; that no power should rescue us out of his hands. Beside some low and ruined walls a fire was kindled, the party soon assembled around it, and a cloak was laid on the ground behind, where the three captives were to rest. The fire was immensely large, and burnt fiercely, and threw its glare on the wild and dark features of the circle of Arabs around it, who conversed with vivid animation, and with passionate gestures. They had the civility to hand us a small cup of their coffee, a poor exchange for the good supper we had lost. If ever a day's exertion deserved a bed of down, it was the ascent of St. Catherine's; but our couch was the hard ground. I took a stone for my pillow, my companions were little better off, but we were quite exhausted with fatigue, and imagination fled in vain to our luxurious little chambers in the convent, with their soft cushions, and lamp already lighted, and the harmless monks gathering around. The cold wind awoke me in the night, the Arabs were fast asleep around the glowing embers of their fire, and, stepping cautiously over them, I got beside it, and never in my life enjoyed its warmth more. That night-scene was a fine subject for a painter; the precipices that rose close at hand, on which the moon-light rested; the sleeping figures of the Arabs round the fire beneath and the ruined walls beside; the wild and solemn character of scenery, fitted beyond all others to be a theatre for miracles, would have made an assemblage of objects but seldom beheld together.

The next morning, before sunrise, they were ready to depart for their camp, two or three day's journey distant. We made known to Hassan our uncertainty and apprehension of what would be their behavior to us, when the chief lifted his right hand to Heaven, and swore by Allah, we should suffer no injury while in his power: an oath which is seldom violated by them. Being all mounted on camels, we set off; towards evening we proceeded at a brisk trot, and entered the wilderness of Paran. The sun was setting, and we passed, at no great distance, Mount Paran: its form was most singular, yet indescribably grand; it had three sharp and pointed summits, and its side towards the wilderness was formed of perpendicular precipices of rock; between its three summits, which rose like towers, were cast the declining beams of the sun. It brought to mind the fine passage in the Prophet, "The glory of God shined from Mount Paran," &c.

The walk of the Camel is not disagreeable, but the trot at which we had lately advanced, was no small inconvenience. Mr W. who was rather unaccustomed to riding disliked it much; he lamented our misfortune the most of any of the party; and he had reason, since his career of doing good to the people around Sinai and Tor was put a stop to, his journals and papers left in the convent, and it was uncertain how long this captivity was to last. He was an excellent young man, and full of zeal in the prosecution of his object, but very unfit to meet with reverses of this kind, or to struggle with evils out of the path of his mission.—He was our only interpreter with the Bedouins, as he had some knowledge of the Arabic language. The chief had given us reason to expect we should this night sleep under cover, and enjoy a comfortable meal, both of which we stood greatly in need of; but after travelling two or three hours after dark, and looking in vain for the light of some dwelling, we halted in the midst of the wilderness, where the sand was again to be our bed. Our supper consisted of some cake made of coarse flour and water, kneaded flat, and baked in the embers, and some coffee without milk or sugar; however, we partook of it sociably with our captors, and then lay down to rest near some high bushes, through which the cold wind whistled shrill during the night. We set out long before sunrise next morning. The valley of Paran now became very narrow, the barriers of lofty rocks on each side approached each other closely; among them were often seen veins of various and beautiful marble. The hosts of Israel are supposed to have marched from the Red Sea to Sinai by this route. After advancing about three hours, we halted at a beautiful grove of palm trees in the valley, in which was a spring of excellent water: some Arabs resided here, and we looked with anxiety for our breakfast. Of all modes of life upon earth, that of the Arabs possesses the fewest indulgences; they placed on a rock, a large piece of the cold cake left the night before, for our breakfast which being unleavened, was as heavy as lead; and the lonely grove of palms, and the sublime scenery of the wilderness, were insufficient to appease our vexation; for the pleasures of imagination, or the picturesque, would all have been bartered for a good comfortable breakfast. We then proceeded, without halting, till about four o'clock, when we came to a small encampment of Arabs, who were the friends of Hassan's tribe. It was interesting to see the meeting of these friendly tribes in the desert; from their wandering habit of life, and their frequent and distant journeys, they seldom meet; but when they do, the pressing of the hand to the heart, the kiss on the cheek, the passionate exclamations and gestures of joy, prove the sincerity and fervor of their feelings. These Arabs insisted on our staying all night with them: we were very happy to hear this, as it was yet some hours ere sunset, and the journey of the day had been long enough. The camp consisted of ten tents ranged in a line; in one of these we were all accommodated. Our entertainers killed a goat by way of a feast; it was boiled, as all their meet is, and served up, cut into large pieces, on dishes of wood; we had to help ourselves with our fingers; there were also thin cakes of bread, and a dish of melted butter to dip them in. This mountain-goat was eaten with great relish, and coffee was afterwards served round with pipes. The Arabs appeared to enjoy themselves very much, and passed a long time in conversation; but as night drew on, they all dropped off one after another, and left us in possession of the tent, in common with a number of goats, who inhabited the further part. In the middle of the night, I was awoke by something moving near me, and putting out my hand, laid hold of a huge black goat, who probably considering his territory invaded, had come to reconnoitre the intruders—he then went and trampled over Mr W. who was buried in a profound sleep, and the dim light from the desert scarcely allowed him to distinguish what kind of being molested him; at last, having completely broken our repose, which we could scarcely afford to lose, the goat calmly walked off to his own quarters.

Our servants at this time were living safely and luxuriously in the convent. Franco was quite at home, and ate his meals in peace and good will, although being a catholic, he could hold little christian fellowship with such heathens as the Greeks; however he took possession of his master's room, reposed on the cushions, and sang his German hymns with much comfort. Michel was ill of a fever, and implored Franco to take a camel and follow and attend us during our captivity; but he shrunk at the idea of being in the hands of such lawless idolaters, where his outward man would be famished, and the inner one sorely buffetted and tried. The good fathers had wept at our capture, and protested their inability to afford the smallest alleviation. During the whole of the day that followed it, the convent was assailed by a fire of musketry from a number of Arabs, which rendered it unsafe to walk in the corridor or stir out of the apartments.

THE SPARROW.

JUST PUBLISHED and for sale at Cotton's Book store No. — Washington-Street, formerly 47, Marlboro' Street, corner of Franklin-Street, an interesting little work called the SPARROW.

"I only wish to please the gentle mind
Whom Nature's charm inspire."—BEATIE.

MEDICAL BOOKS.

FOR SALE at this office PARR'S MEDICAL DICTIONARY Philadelphia, 1819, calf. Also, MURRAY'S MATERIA MEDICA, N. York, 1824, in neat sheep, on very reasonable terms.

Domestic Shirtings and Sheetings.

50 bales bro. Shirtings *suitable for exportation*
50 do. do. do. *very stout and heavy.*
50 do. do. Sheetings.
15 do. bleached do.
10 do. fine do. do. *made from Sea Island Cotton*

For sale by LYMAN TIFFANY & CO.
Jan. 21. *No. 2, Central Srteet*

REMARKS ON SEPULTURE.

A FEW Copies for sale at this Office of "Remarks on the Dangers and Duties of SEPULTURE, or Security for the living with respect and repose for the dead. By a Fellow of the Massachusetts Medical Society."

DOCTRINE OF GRACE.

A SERMON On the DOCTRINE OF GRACE, by Joseph Richardson, Minister of the first Parish in Hingham—ust published and for sale at this office.
Jan. 22.

FOR sale at this office, the following valuable work neatly bound in sheep: Hutchinson's History of Massachusetts, Trumbull's History of Connecticut, and William's History of Vermont. Those who are purchasing for country Libraries, may obtain these works on very reasonable terms.

FILIAL Affection, or the Clergyman's Grand-Daughter, a Moral Tale by the Author of the Factory Girl, James Talbot, &c. This valuable little work may be had at this Office.

WANTED an intelligent, active, trust-worthy boy, as an apprentice to the printing business. Inquire at this office.

THE FACTORY GIRL,

BY the author of "FILIAL AFFECTION," "JAMES TALBOT," &c.

"The fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance."
St. Paul.

A few copies of this very valuable little work may be had at this office. *Price 25 cts.*
Jan. 7.

HISTORICAL READER.

A Few copies of the HISTORICAL READER for sale a this office. *Jan. 29*

THE BADGE.

JUST published and for sale at the Counting Room of the Christian Register, "The BADGE, *a Moral Tale for Children, by the author of* "JAMES TALBOT," "The FACTORY GIRL," &c. &c."

The leading purpose of this little work is to impress on the minds of children the importance of forming habits of self-denial, of controling their selfish dispositions, and of studying the happiness, and gratifying, as far as they have power, the wants and desires of their brothers and sisters, and play-mates, and of cultivating generally a noble and generous feeling and conduct towards every one around them.

☞For sale also by J. R. BUFFUM, Salem, & J. W. FOSTER, Portsmouth, N. H.

WAKEFIELD'S NEW TESTAMENT.

GILBERT WAKFIELD'S Translation of the New Testament may be obtained at this office.

—*Also*—

COGAN ON THE PASSIONS,
HOOKERS' ECCLESIASTICAL POLITY,
JEREMY TAYLOR'S SERMONS,
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PRIDEAUX CONNEXIONS,
IMPROVED VERSION OF NEW-TESTAMENT,
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